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Tuesday, June 20, 1905.

## DEFINITIONS.

**MORMON CHURCH.**—The twenty-six men who constitute the ruling body, consisting of the president and two counselors, twelve apostles, the presiding bishopric of three, seven presidents of seventies, and one presiding patriarch.

**DOCTRINES.**—The theology or faith or creed or doctrines; consisting of the Bible "wherein correctly translated," the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, the Articles of Faith, the revelations through the prophets, seers and revelators.

**MORMON PEOPLE.**—All the adherents of the church who rank below the rulers; except such of their number as the rulers may choose to include temporarily as rulers, such as favorites presidents of stakes or others.

It will be found that a close observance of the distinction above indicated, leads to a much better comprehension of the issue in Utah.

Japan is ready to offer Russia a rare opportunity to make a large permanent investment.

Even if the league had lived, the Salt Lake club could undoubtedly have maintained its position.

Salt Lake will not be forgotten by the Los Angeles visitors, especially those who bought real estate.

Those who say severe things against Senator Smoot can prove them by his brother-in-law, Dr. Hardy.

Without more league baseball, what will our lovers of sports have to find fault with this summer?

Having some sporting blood, perhaps Joseph F. has a keen desire to break the record for being president of things.

Are the nurses who struck and left the asylum to be allowed to stay away, when it is just the place for mad people?

When important duties do not require his attention, Brother Joseph F. is always ready to take up religious matters.

Utah people visiting the Lewis and Clark fair will, of course, want to see their State building, as there is nothing like it in Utah.

Fighters can now see that if they have their matches elsewhere than in Salt Lake, they cannot count on the attendance of President Smith.

Senator Smoot was more attentive to the members of the Congressional party than he had been to any one else since he entertained the Pettier folks.

President Smith, in his kindly way, told the Sunday-school children to live up to their faith, which they cannot do, of course, without paying tithes.

As Mr. Fitzsimmons and Mr. Schreck are not to fight on July 2, those who like to see blood spilled are referred to the work of the giant cracker and the toy pistol.

Gov. Cutler exerted himself to entertain the Congressional visitors, and only asks in return that if they heard the truth about Utah conditions they will not believe it.

Senator Smoot would be pleased to mix with some one familiar with the

good roads subject, as he is to make a speech on it at Portland, and would like to know something about it.

## CUTLER'S CHOICE.

The Deseret News of last night announced the names of some of its particular friends who accompanied the Congressional and Governmental party to Provo on a special train. That paper also states that most of these friends took their wives along.

Among the individuals named is one whose fame or notoriety extends far beyond the confines of this State. It was he who recently gave testimony in Washington, before a Senate committee, to the effect that he was living with two wives (by the way, neither one of them his legal wife), and that, in doing this, he was breaking a compact which he had made with the President of the United States, as his part of which compact and in return for amnesty for his past offenses of this character, he made a solemn promise to violate the anti-polygamy laws no more, and to instruct and advise his people also to refrain from such violation.

This person is now the chief apologist for renewed plural marriage. Both by precept and example he inculcates polygamous doctrine. By precept and example he inculcates treason to the Government. By precept and example he inculcates that whatever the Mormon hierarchy directs it is right for the Mormon people to do, regardless of law, regardless of Christianity, regardless of civilization.

If the distinguished visitors—members of Congress, Government officials and their wives—knew the character of this individual, how they must have been complimented by his company; and with what rare delight they must have accepted introduction to his household, or such part thereof as he carried with him!

O, this reception of law-makers by law-breakers must have been a jocund joy!

## AN INSULTING GOVERNOR.

The Tribune carefully refrained yesterday from saying anything which might seem like an ungracious word to a visiting Congressional delegation and to the officers of Government, who, with their wives and friends, were guests of the community.

But silence yesterday is not to be taken as approval of the manner in which the Mormon officialdom of Utah transgressed all the principles of decency in making up committees and in attempting to capture the attention, the interest and the approval of their own peculiarities alone, of the people who came to learn the material conditions of community life in the West.

The visitors were taken in hand by a body of Mormons and Mormon sympathizers, and every effort was made to preclude them from seeing any of their old friends or acquaintances, or learning anything of the real social conditions which prevail here. To all this Governor Cutler was a party. Not content with being a fawning truckler to church authority, he placed the visiting body in a position of deference toward Mormon institutions and entertainment which not one of them would have willingly occupied could he have known the facts.

Just as long as the Mormon church can trick officials of Government and Gentile comers to Utah into a recognition of Mormon claims, just so long will the Americanization of Utah be postponed. That was Governor Cutler's idea in appointing his committees. His insulting omission of nearly all leading Gentiles from these committees was for the purpose of giving devotees of the hierarchy the entire opportunity to whisper their suave and hypocritical utterances to the visitors without the application of any corrective. And, infamous as was his insolence to the Gentiles of Utah, it was exceeded by his insolence to the visitors. There is not one man or woman in the party who wanted to be mixed up with Mormon committees. They did not come here to show any deference to the hierarchy or its agents.

Not inapposite to this subject, a letter has just been placed in the hands of The Tribune which was written forty years ago today to General Patrick Edward Connor, and it is here produced to show that the spots have little changed.

Great Salt Lake City, June 20th, 1865.  
Dear General—I have neglected writing to you for a long time, not wishing to trespass upon your time, which is, doubtless, burdened with duties; but the present time is fraught with danger to the well meaning people of this Territory, and I feel constrained to communicate to you some of my impressions.

The proper manner of dealing with Mormons was unknown in Utah until inaugurated by yourself; which was, to entirely ignore Brigham Young and his bloody priesthood, and deal directly with the people.

Prior to that time the custom of Government officers was to truckle to him, seek his advice, and mainly to follow his counsel, thereby impressing the minds of his followers that he was supreme here and that nothing could be done in this Territory against his wishes. During your stay with us this notion was rapidly disappearing, and many were led to hope that the bloody, tyrannical, lecherous rule of a wily, wicked priest would be soon brought to a close. In my innocence, I supposed that this policy was to continue until the Territory should become thoroughly Americanized, loyalized, and until the statutes of the country should take the place of the dictation of Brigham Young and his bishops.

Imagine my surprise on arriving here to find our Superintendent of Indian Affairs making frequent visits to that man, and appearing to be on good terms with him! So well, indeed, has the Superintendent secured the good graces of the polygamists that they are getting up a petition to have him appointed Governor in place of that good and true man, the late Governor Doty.

Polygamy, odious as it is, is not the worst feature of Mormonism in Utah, but the despotism of Brigham Young. This despotism has reached reputation, property, rights, and

even life itself. It will do so again unless stern yet just rulers be sent here and kept here. Now is the time to rid Utah of her curse of Mormonism. It can be done without shedding one drop of blood.

Let us have officers who will not bow the knee to this cunning prophet. Let the Government oversee the Mormons by the presence of troops stationed in every settlement where polygamy exists; let the laws be enforced; let courts-martial take the place of the powerless civil tribunals, and Brigham will leave the country and the whole herd of polygamists with him. He has already prepared the way for such an event by establishing a cordon of settlements to a navigable point on the Colorado river, and the purchase of large tracts of land on the Sanjavi islands, and proposing to colonize those lands from Utah.

What our late President once said of slavery and freedom with equal propriety he said of polygamy and one man power on the one hand, and liberty and Constitutional rule on the other.

I hope the issue will be made now. I hope not for bloodshed or violence, but for such a display of power and determination, to make the law honorable and the Government respected, that this bloody, lecherous ism will leave the country.

I mean and feel what I say. I have every reason to believe that since my arrival here my steps have been dogged by Young's chief assassin. Were you here it would not be so. Pardon this long letter. I am here to outfit for a mining campaign; prospects pretty good. Yours, as ever,  
(Signed) C. W. WANDELL.

## CARELESS LADS AND FIREARMS.

The other day a young son of Councilman Neuhausen was painfully injured by a gunshot. The shot was fired accidentally, of course; but the consequences were serious, just the same. In a good many like accidents, the consequences have been fatal.

It has been no surprise to see a good deal of feeling aroused by such accidents. No one was surprised to see that the Councilman announced his purpose to introduce an ordinance forbidding the handling of firearms by lads who are too young and careless to admit of their handling them without peril to themselves and to others. And we are absolutely certain that the public sentiment of this city will back him up in the introduction of such an ordinance and the Council in passing it.

We believe that the public sentiment would, indeed, go much farther than that. There is altogether too much carrying of firearms by the people; there is little or no need of the indulgence in that, which is a vicious and usually a cowardly habit, or a mere mark of idle vanity where it is not accompanied by vicious or criminal intent. So, the Council might well inhibit also the carrying of weapons by all but the officers whose duty it is to deal with toughs and criminals. It would not be out of the way to require any one who wishes to buy or carry a "gun" to take out a special license, with authority in the officer granting such license to refuse to issue it save where the need of the weapon were proved. Perhaps the ordinance should limit and define the cases where the issue of the license might be proper in any case, with discretion in the license office to refuse in case any improper person applied for it.

This is an especially appropriate time to deal with this matter. The Fourth of July is approaching—Independence Day—which is a day of blood and slaughter throughout the land. In the name of liberty. Scores are killed by gunpowder accidents on that day, and hundreds wounded, on that day, and in the joyous celebrations of the dawn of liberty. It is a fearful price to pay for the celebration of the day, but at present there seems no escape from it.

But it is to be noted that an appalling proportion of the killed and wounded of these celebrations is of young, careless people. So far as this city is concerned, the ordinance proposed by Councilman Neuhausen would eliminate the most imminent danger of the Fourth of July demonstrations here.

But the proposed ordinance is commendable for every day in the year, and we trust that it may be made as firm and comprehensive as possible, and be enacted before the Fourth of July.

## ALL WILL CARRY THEIR POINTS.

It is not likely that any very serious trouble will grow out of the attitude of the German Emperor toward Morocco. What he said and did was in order to teach Great Britain and France that even in a matter where German interests appear to be nominal and remote, it won't do for them to come to any understanding which involves another nation, until they first take him into account.

France, and Great Britain, something like a year ago, entered into a sort of clearance-to-date treaty with respect to their foreign relations, especially as these concerned the claims of the two countries in Africa. There had been conflicts about Egypt; about the Upper Nile region, in Soudan, and particularly the Fashoda incident where Marchand carried the French flag to the Nile from the west coast; about the "hinterland" of the west African coast possessions of France and Great Britain, and so on; and France was always in a row with Morocco on depredations over the Algerian border. It was all thrown into the settlement; France was given a free hand to deal in her own way with Morocco, and subsequently Spain and Italy ratified this concession to France.

Germany said nothing, but all of a sudden the Kaiser visited Tangier, evidently by appointment, signified his disapproval of the Anglo-French agreement, guaranteed the independence of the Sultan of Morocco and the integrity of his domains, and proposed a conference of the powers on the Moroccan question. Neither France nor Great Britain consented to refer this matter to send delegates to such a conference; and Germany's strenuous effort

now is to get Great Britain to concede the point. Great Britain will agree if France will. In the end, probably both will agree to the conference and send delegates to it, but only after they have secured backing enough from Italy, Spain, and Russia to ratify substantially in that conference the agreement they entered into last year. And thus Germany will carry her point of being consulted, and Great Britain and France will carry their point of establishing the treaty they had already made.

## AN EXEMPLAR OF SIN.

The organizer of community crime is still worrying about other people's sins. In the Salt Lake Tabernacle on Sunday Joseph F. Smith showed signs of worry because of the wickedness of the Gentiles and some Mormons who had been misled by Gentile practice and example.

Mr. Smith has one of those accommodating consciences, one lobe of which (relating to himself) has been anesthetized or is decayed, and the other of which (devoted to other people) is in a state of constant eruptive activity. In his sermon he showed a great deal of worry because some woman drinks tea and has injured her stomach, and because some people use tobacco; and these and other sins, not mentioned in detail, he attributes to Gentiles and to Gentile influence upon such Mormons as may have engaged in them.

What a canting hypocrite he is! This man who swears that he lives, and intends to continue to live, in defiance of divine and human law, ranting in his Tabernacle at the individual transgressions of others!

He is a teacher of community unrighteousness; to gratify his own passionate determination he violates the law, the State Constitution, the solemn covenant made by himself and others to the country, and he breaks to fragments the revolution which he claims came from God for the guidance of the Mormon people. This is the example which he sets. He encourages all others in following his example. He rewards those who transgress as he does; he punishes men who will not transgress as he does, or who will not sympathize with and support him in his transgression; and then, a whited sepulchre, he stands in the pulpit of his Tabernacle and denounces the decent men and women who are struggling to establish civic righteousness in the earth; and who, whatever their personal failings, are working to overcome them, and who deplore their own errors and warn all others against such errors.

He is the exemplar of selfish and brutal life; he is the apostle of treason to the Government; his example, if followed, would make a hell on earth; and yet he dares to pose as an instructor in the morality of life. Out upon such infamous hypocrisy! The man who boasts that he defies the laws of heaven and of earth, and intends to continue to do so, and the man who teaches a whole community to pursue the same infamy, is a teacher from the devil.

## IT IS NOT HIS DAY.

The Box Elder News, published at Brigham City, in its issue of the fifteenth day of June, makes this editorial inquiry:

What about the glorious 4th of July, will there be anything doing this year?

In another column of that paper, on the same date, appears the following answer to that inquiry:

## TO THE PUBLIC.

Owing to the fact that we celebrated the Fourth last year and the old folks' and firemen's excursions coming so near that date this year, it seems to be the popular sentiment THAT THE 24TH SHOULD BE CELEBRATED THIS YEAR. IN FACT, WE HAVE BEEN INFORMED THAT PREPARATIONS FOR THAT PURPOSE ARE UNDER WAY. For these reasons the Mayor and Council have decided not to call a public meeting to consider the celebration of the 4th.

A proclamation prohibiting the use of fireworks in Brigham City will be issued next week. C. HOLST, Mayor.

The Mayor of darkest Brigham City must be qualifying for an apostlehip, for an editorship of one of the church publications, or for a traveling political missionary throughout this State. His deduction that because the Fourth of July was celebrated last year, it will not be celebrated this year, is one of those peculiar intellectual results such as only a mind steeped in treason and idiocy can produce.

The twenty-fourth of July is a great day for Utah. It marked the entrance of modern men into these valleys. But a vast deal of its sanctity in the minds of Utah people has been lost because a church which inculcates brutal disrespect of the Nation has seized the twenty-fourth, and not only makes that day peculiarly its own, but sets it up in rivalry of the greatest day in our national calendar.

However, the discrimination which the Mayor of darkest Brigham City makes will be acceptable to the rest of the citizenship of Utah. The Fourth of July does not belong to his class, anyhow. It belongs to people who know what our national life stands for.

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